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Korea
Presbyterian
2212

Rural Mission Series

WITH THE TENANT FARMERS OF FAR CHOSEN

Price Six Cents

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

With the Tenant Farmers of Far Chosen

THE burden of Chosen's unreached rural millions lies heavy on our hearts. There are large social and economic problems peculiar to rural evangelization, and we realize that an amelioration of certain economic evils will make for a larger, better educated, and more cultured church.

At the same time we believe a regeneration of individual souls to be the primary need. The rural multitudes of Chosen require a regeneration through repentance and faith in Jesus Christ, a faith which endures through the power of God and the influence of the Holy Spirit rather than through the power of man-made programs of educational, industrial or agricultural advancement.

Among us who are missionaries the conviction is growing that a renewed consecration to our primary aim of Gospel preaching, a reawakening of zeal for personal evangelism among the splendid body of Korean church workers who are well grounded in the Word, and a revaluation by the home church of our accomplished task in the light of the great fields yet unreached—this combination will launch our triple partnership on a glorious adventure of faith. It will be an invigorating experience of confidence in God's power and purpose to apply his transforming truth to the whole life of all the people, in this depressing time of transition and changing social order.

Few Korean Farmers Own Their Land

With a population of 19,331,061, 97 per cent of whom are Koreans, and an area of 85,156 square miles, 21 per cent of which is farm land, Chosen has a farming population of 82 per cent. The arable land per farm household is a trifle less than four acres. Yet only a fifth of the Koreans own any land at all, and nearly half of these own only a quarter-acre or less. As a whole the Korean holdings average two and a half acres. But the average of the 66,000 Japanese rural landholders is nine acres. Of Koreans with large holdings only 1,852 have more than 125 acres each. About 55 per cent of the arable land is cultivated by tenant farmers. The tenants comprise 80 per cent of the farmer class; and these percentages are on the increase.

The importance of agriculture in Chosen is shown by the fact that 71 per cent of all products, and 80 per cent of the value of the

export trade, come from eleven million acres of arable land. The government is cognizant of the fact that the amount of land in cultivation is inadequate, and that many erstwhile owners have been reduced to an unfair and uneconomic condition by exacting landlords. Accordingly it is doing what it can to reclaim land and to adjust tenant relations. A plan initiated in 1926 called for the completion of 857,500 acres of paddy fields in twelve years.

Less Rice, More Diversity of Crops

For the sake of the "home land," Japan, which needs rice, official emphasis has been placed on expansive reclamation and irrigation projects. Missionary agriculturalists, on the other hand, advocate dry farming and diversified products, with special emphasis on planting the disintegrating granite hillside slopes to legumes, in order to furnish forage and fertilizer while new fields are being made. A recent bumper rice crop in all Oriental lands, with a fall in price to three-fourths of the cost of production and little sale even at that price, has justified the advocates of diversity.

If the 5 per cent Christian population in the Syenchun field of northern Chosen is not reaching the unsaved, what can be expected of the one per cent and less in Andong, Seoul, Taiku and Chungju Presbyteries? In fact, they cannot long expect even to hold their own unaided. The loss by death in the churches, together with the normal annual net increase in population (15 in 1,000), will soon decrease their tiny fractional percentages.

The Church Still Weak in Seoul's Rural Regions

In the rural districts of Seoul Presbytery there are 88 small churches, averaging thirteen baptized members. Of the 87 townships 38 are without a single church, and many of the 2,630 villages are without a single Christian and have no knowledge of Christ. Only 1,109 baptized Christians in a population of 670,000! Mountains and bridgeless rivers separate the people less than do superstition, ignorance and lack of leadership. Although the church membership gives generously, there is but one paid worker for every 20,000 of the population. Nor is there much hope of increased support for expansion of the work through paid helpers. People barely able to keep soul and body together cannot be expected to give more largely. The continued increasing economic depression, the hopelessness of a subject nation, the pressure of the transitional period have brought an ever increasing discouragement regarding all of life's relations; and this small group of Christians is perhaps hardest hit of all.

Difficulties Many in Southern Chosen

In all the southern presbyteries the problems are similar. Andong field has but four towns of more than 3,000 population. The little groups of Christians find it difficult to shine through the 99 per cent darkness. The southern half of the country is warm enough to attract Japanese settlers. With the new arrivals have come many industrial plants, resulting in a lowering of moral standards and a tremendous elevation in the cost of living, especially in Taiku field which lies near the railroad.

Chungju has, added to all these problems, the additional one of a dearth of middle-class farmers, the backbone of any people. Absent landlords, and the poorest of tenant farmers who were once virtual serfs, have naturally made the small Christian population of but 2,548 the poorest in all our fields.

Presbyterian Territory Overwhelmingly Rural

Our Presbyterian responsibility in Chosen is for 6,203,900 souls. This multitude is scattered over 50,055 square miles, and only eight of the 33 cities of more than 10,000 population in the country are within this territory; two of these, Pyengyang and Seoul, are shared with other missions. Practically six million of our people, therefore, live in villages and towns of far less than 10,000. Even our too much lauded success in having enrolled 127,142 adherents is no more than a real failure, in the light of the opportunities open to us on every hand.

In the Syenchun field, 5 per cent of which is Christian, and which contains three presbyteries, most of the rural population is within reach of the 243 churches and preaching places. Very few regions can now be found in which people cannot get to church service on Sunday if they wish, and in which Christians cannot get to unevangelized villages to preach. The fact that new churches are being established every year shows a healthy spread of the work.

Yet there appears to be an increasing inertia among churches and individual Christians against seizing the wonderful opportunities now open for preaching to the non-Christians—who seem more ready than ever before to listen to the message and to be influenced by it. Churches can be established in any locality in which a real attempt is made. The problem is to arouse the Korean pastors and leaders to this condition, and to persuade them to accept a posi-

tive and very aggressive leadership in a campaign to preach the Gospel and establish a church in each village. Practically no Korean leaders in these Presbyteries are now giving time to evangelization outside their regular church work.

Among the Mountain People of Taiku

Taiku, the metropolis of southern Korea, is in the center of a thickly populated rural area. Most of the land is mountainous. The tillable soil is divided into small fields, mostly cultivated by tenant farmers. Of the million and a half souls in this district, 992 of every 1,000 are in spiritual darkness.

Missionary work was started here thirty years ago. For the first ten years people were eager for the Gospel message, and Christianity rapidly took root. Having obtained a Christian following, the missionaries found it necessary to turn their attention to organization. Churches, schools and a hospital were established, as well as a Bible Institute for the special training of church leaders. A third ten-year period has now elapsed, one devoted chiefly to the oversight and development of these institutions. Today we face an appalling situation. Though the field is ripe for the harvest, instead of the normal increase in churches and in new adherents we find a decrease.

Five men and three women for country itineration are the minimum missionary force needed to cope with such a problem, yet Taiku has only three men and one woman for this work. With twenty-five Korean pastors they are trying to care for 300 church groups. As one travels from church to church under the pressure of pastoral duties, he must pass village after village in which not one soul knows the love of God through Christ Jesus.

The natural answer is: "Prepare national pastors to take over the church work, and set the missionaries free to preach to non-Christians, as in the early days." But here, as in Seoul Presbytery, the economic factor enters. In a village which is the location of one of the strongest churches, 90 per cent of the 200 or more families were recently reported to be in debt. Only 10 per cent had enough credit to secure the "reasonable" interest rate of 12 per cent. Eight per cent were paying up to 60 per cent interest. There have been three years of poor crops, and the Christians are largely from the tenant class. This is a relatively strong church; it supports its pastor. One can only imagine the economic conditions that obtain where three or four churches must unite their contributions in order to pay the salary of one pastor between them.

This rural industrial problem calls for the full time of at least one missionary. A million and a half souls, living in a small area, a people not so sophisticated as the Japanese and not so imbued with anti-Christian ideas as the Chinese, afford a unique opportunity for intensive evangelistic work. Additional funds and workers from the west will determine whether we must retreat, or whether we can press forward in the war against sin and despair.

Unreached Expanses on Every Side

The other stations, with 2 to 3½ per cent Christian population, have vast unreached areas also. Here is Kangkai, characterized by an isolation caused by ignorance, extremely cold climate in winter, long distances and difficult travel conditions in mountainous regions. Hingking (or Sinpin, as it has been rechristened), is a station among Koreans in Manchuria; its political skies are overcast, and it witnesses pressure being exerted on the little, isolated groups of Christians by the people who govern, by those who would like to govern, and by the communists who want no government at all. In this class, also, are Chairyung and Pyengyang, each with a well organized Christian community and a fair leadership. Yet even Pyengyang's world-renowned success in establishing eighteen churches in the city,—where the tourist can visit them and see the crowds thronging their services—but accentuates in a startling manner the incomplete way in which the whole task has been carried on in the rural areas of the province, the second largest in our Presbyterian field.

A comparison of the strength of the church twenty years ago and now reveals a shift in emphasis. Our Mission responsibility is almost as well met as it was then, the increasing number of missionaries keeping fair pace with the increase of the population, but there are now 173 fewer Christians for each evangelistic missionary. Native leadership and the number of organized churches have increased remarkably; the churches that have elders have grown in number from 78 to 640, and gifts have increased by 150 per cent. At that time one-third of the adult members were baptized, now the fraction is one-half, and there are 10,000 more baptized children than at that time. But the ranks of catechumens and other adherents have decreased by 20,000, surely a sorry loss. Thus the net gain in twenty years is only 15 per cent.

Personal Evangelism the Need of Today

The church has been working on itself. This self-concern cer-

tainly has been a much needed and a fruitful task, but the evangelization of those "without the gates" should have been pushed with more zeal. From now on a well organized church which has realized its vision of "the fields beyond" in the establishment of its own foreign mission in Shantung province, China, ought to have a similar vision regarding the unreached souls at its very doors. We thank God for what has been done, but we feel that he is now calling his people to work in the spiritually destitute areas round about. The spiritual awakening for which he can supply the driving power will bring with it better houses, better crops, better health and sanitation, better child welfare and happier and more useful lives to all who acknowledge him in all their ways. We need a reconsecration of native church members and missionaries to a winning personal evangelism.

Already revivals have been flaming up, but we require a widespread sweep of cleansing fire, an awakening which will impart spiritual power capable of overcoming inertia within and opposition without. More emphasis upon our unfinished task and far less upon our past achievement, let this be the purpose of the church at home. More men, more funds are needed if each missionary is to spend adequate time in preaching the gospel to non-Christians—not the "ninety and nine" in the fold, but the ninety and eight out of every hundred in Chosen who as yet have not heard the Christ call.

Besides the ordinary agencies in the churches, Bible training classes and Bible Institutes have been the most potent factors in our efforts to reach and teach the scattered membership and, through them, to reach out to the unevangelized. The classes have formed a common meeting ground for missionary and Korean in arriving at a better understanding of God's word and of each other —an understanding that makes them true yoke-fellows. Bible study has had first place in the classes and institutes, but from the beginning other subjects of practical and vital interest have been taught, in order to give a knowledge of the "abundant life" for here as well as for hereafter.

Pioneering with Tent and Evangel

"Nothing can equal the joy of pioneer work," such is the testimony of the Chairyung missionaries who have been carrying on tent evangelism for several years in the far reaches of Whanghai province. Three recent meetings resulted in the enrollment of twenty, forty-nine, and fifty-one persons as professed followers of Christ. The most promising member of each group was chosen as leader,

and plans were started for securing a place of worship. In the first group, fortunately, was a Christian family which had moved to the town only a little while before and the third group contained two men who were converts of a tent meeting held a year previous and who had grown so rapidly in the faith that they were entered as catechumens. The tent is never set up in a village unless a cordial invitation has been received from some responsible group of villagers who promise the help necessary to make the meetings orderly and the staff of workers comfortable.

Intensive Effort Means Stable Churches

Through such tent evangelism the Gospel seed has a wide sowing. Between 200 and 300 persons meet nightly for a week or ten days in each place, and the workers spend all of every day in house-to-house visitation and market preaching. A group thus started has every chance to survive, as many of our new churches testify. For example, the group of fifty-five believers enrolled at one of last year's tent meetings is already worshiping in its own church building.

Another form of evangelism is the deliberate transplanting of a tried Christian worker. Five miles from one of our best rural churches lies a narrow mountain valley in which are thirteen villages containing not one Christian—until an elder moved to the valley from the city church. Now, after three years, there is a growing church which has a new building, complete even to screens at doors and windows and free from debt, and which already is carrying the message onward. A recent special effort there brought in more than forty new recruits, including an entire family of seven.

A still different colonizing plan is that of moving a colporteur and his family into a certain village. This he makes the center of his field, for a year or more, until a church is well established. Then he moves on to the next center chosen, while still keeping in touch with his first group. Often several churches combine to gather and establish a group in a village lying between their fields, sending to it a team of workers in weekly rotation among the churches.

A Gradual Rise in Standards of Health

Conditions of health and sanitation in Chosen's rural field are remarkable in at least one regard. It is astonishing that the former is as good as it is considering that the latter is as bad as it is. The pig may not be kept in the parlor, but the cow is often kept in the kitchen—or adjoining it, with no partition between—and fertilizer

The Unreached Fields

Presbyterian Ch
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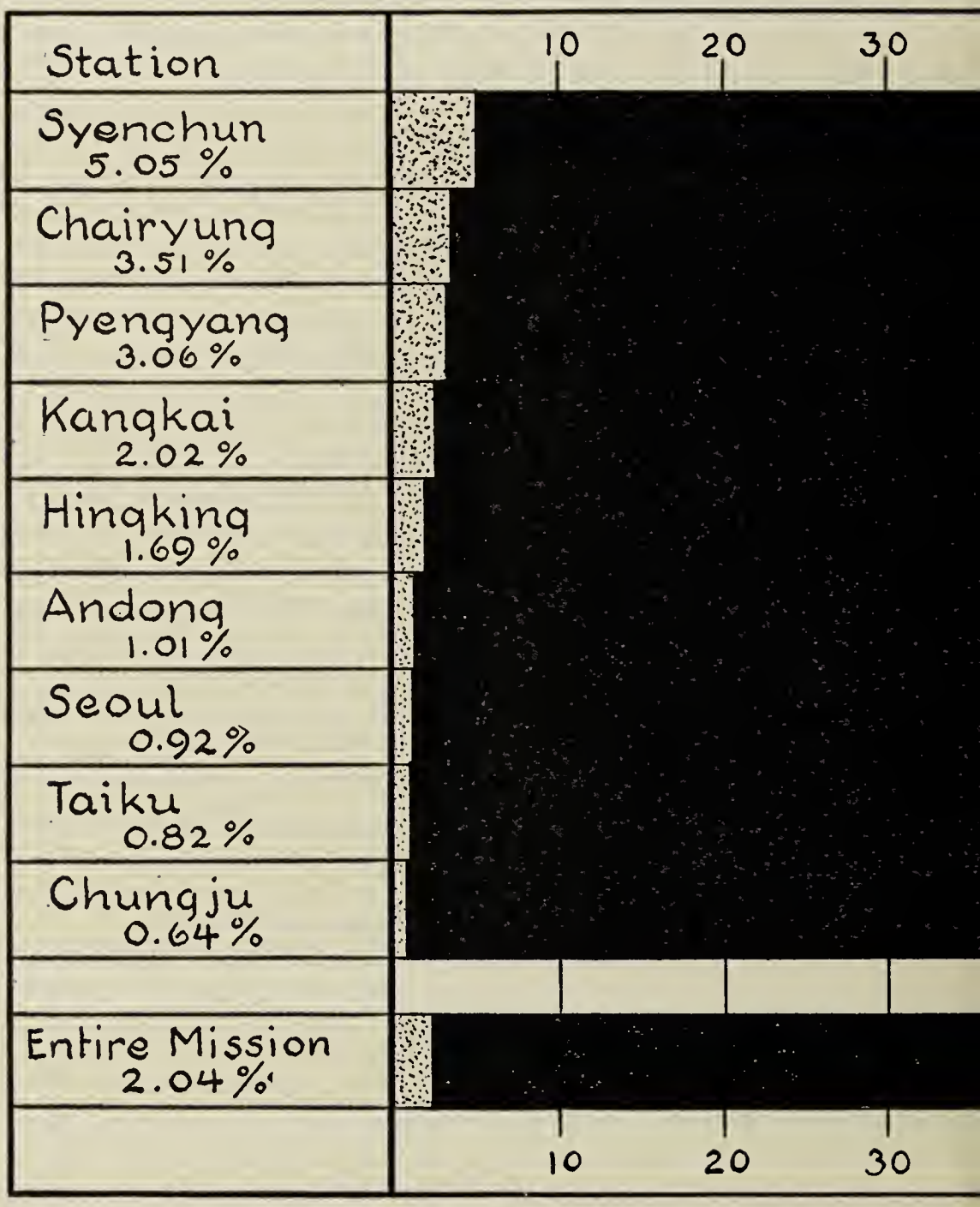
= *Christians (1929-1930 adh*



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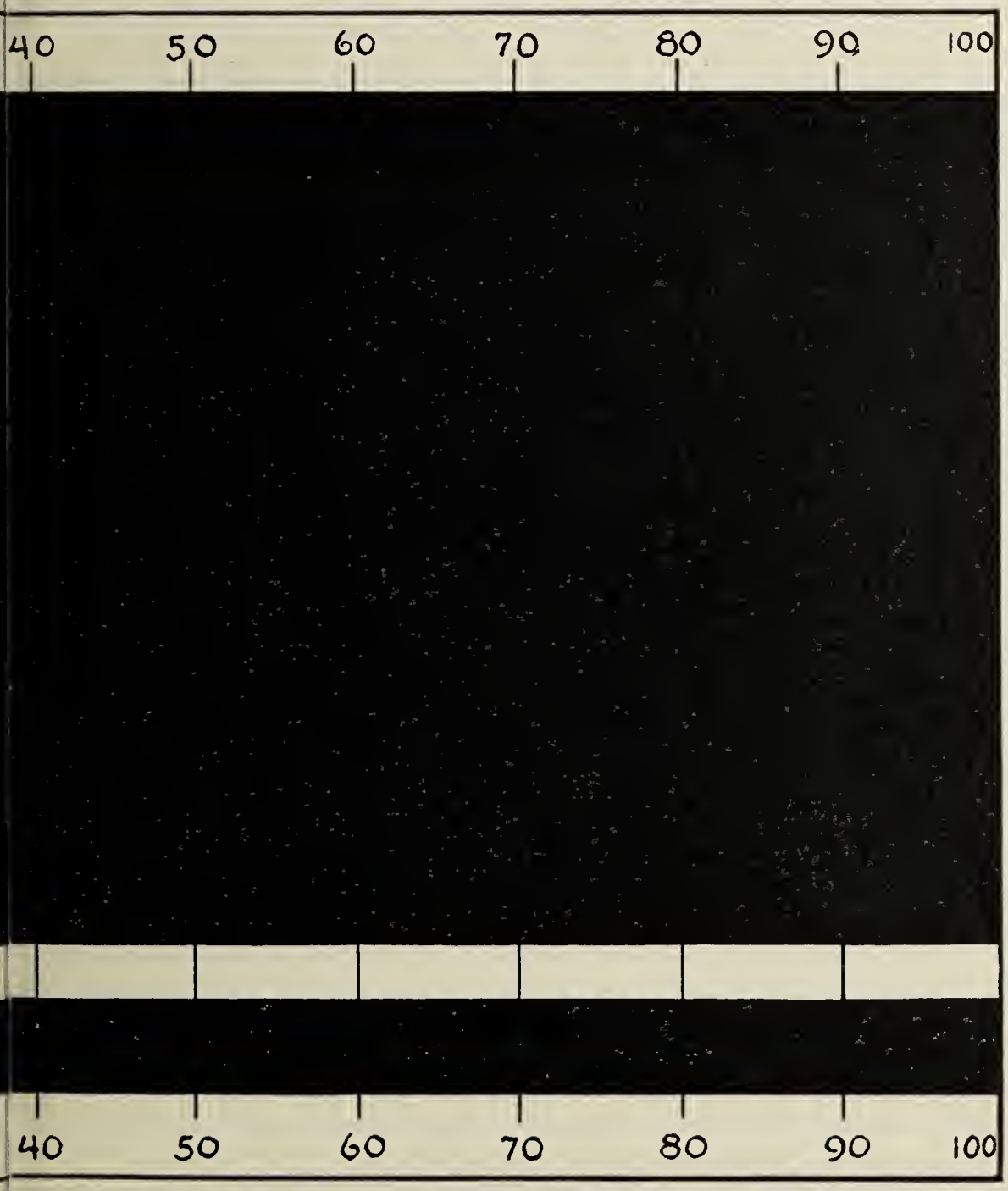
rents) = Non Christians



piles are front-yard adornments in all too many places. But conditions in general are becoming much improved. The government in a recent publication states: "For the improvement of the sanitary state of Chosen, works established by foreign missionaries are not to be overlooked, since they were the pioneers in the introduction of modern medical practice and treatment." Government efforts are fairly efficacious, especially in controlling epidemics, in street and house cleaning, in disinfection, and in compulsory vaccination. Tuberculosis is the greatest scourge and increasingly so; it is far worse than leprosy. Drug addicts, cigarette smokers and liquor users are on the increase.

However, a program of education, conducted by the Christian hospitals, the W. C. T. U., and similar agencies, is beginning a good work. Posters are seen on every hand, and various campaigns are being sponsored by government officials as well as by various organizations. It may appear laughable to see a policeman dashing about on a hunt for enough more flies to make up his daily quota, but an example is a fine thing; never before have towns been so nearly fly-free. Education in the proper use of fruits and milk, and in better balanced diets, is beginning to have its good effects. Modern medical care is obtainable in nearly every fair-sized town, and surgical treatment is available in all the large centers; but the problem of transportation, added to the cost of treatment, deters many sick persons from seeking it.

Home Industries Wane—or Vanish

Much of the present economic depression is due to the death sentence passed on many oldtime home industries by the "new order." The old block horse hair hat, once the pride of all "married" men (all males from the teen age upward), is rapidly disappearing from sight even in rural districts. Once the making of these tall hats was a fireside industry which supported many families, but now the cutting of the topknot and the incoming flood of western caps and hats have all but killed it. Nowadays the hatter's booth in the street market is a sorry place indeed, with its dingy display of only a few battered hats. The fingers skilled to weave the delicate shapes of the horsehair head covering must now find entirely new, and possibly crude, employment; for no transition styles are current.

What Once He Made, Now He Buys

Ten years ago every farmer manufactured shoes. He made

enough for his family and also a surplus to be sold for five cents a pair. Thus his use of the winter's leisure hours and of refuse straw brought him in spending money for all the year. But now one sees only leather and rubber shoes. Once every Korean wore fine linen or silk or hempen "homespun" that had been grown in his own fields and later converted into wearing apparel by his womenfolk. Today factory cotton and English wools are the fashion. It is true, however, that the straw shoes lasted only a few days, and that frequent laundering wore out the delicate garments in one season. One cannot question the further fact that much comfort is added by the factory products. Nevertheless one is sorry to see "sweat-shop" labor taking the place of home industry.

New Ways a Menace to Woman's Welfare

Despite all tourist tales to the contrary, under the old regime it was the men who were the wage earners. One questions whether the employment of large numbers of women in shoe, silk or tobacco factories lessens economic pressure; they can be employed more cheaply than the men whom they displace. The use of woman labor produces one grave problem,—at any rate—its lowering effect on the social, moral, physical and spiritual welfare of the woman thrust out so suddenly from century-long seclusion. There is, to be sure, only a step between home weaving and work in filature factories, but that step often means moral downfall. Only after years did the Christians in the south realize that in placing their children in factories they were actually selling them into virtual slavery during the term of indenture. Presbytery attacked the problem by disciplining the offending parents.

Korea has been noted for its brass ware, dishes, washbasins, candlesticks, lamps and various other articles that were the pride as well as the necessary equipment of the home. Today enamel, tin, crockery and even aluminum have supplanted brass; hundreds, perhaps thousands, of brass workers and dealers are turning to other employments.

She Weaves Silk Instead of Cotton

Once cotton cloth to the value of five million yen ($2,500,000) was produced through the work of women, but now home cotton has been largely replaced by factory products. On the other hand, the raising of silkworms and the home weaving of silk have increased tremendously during the past few years. As the government oversees the processes, the silk is of good quality. Mulberries

have been planted widely, and in the spring and fall many women throughout the land spend weeks in this home industry. In fact silk growing has become so popular that the price of native silk recently showed a considerable decline. However, another cause of the fall in price was the manufacture of much rayon. For a time the country people found the sale price of silk so low that they could not afford to sell. They preferred to wear their silk, rather than to sell it and buy the comparatively more expensive cotton.

Home life among the Koreans is rapidly changing. From ancient times the patriarchal family system, based on descent from a common ancestor, and marked by the clan's living under the chieftainship of the oldest survivor, was the bulwark of the nation. It is true that it enabled many parasites to live in indolent ease on the labor of others, but that was the concern of the family. In our own time begging is only too common. With ancestral lands vanishing, home industries dying, living standards advancing, women working in factories in order to eke out family incomes, foreign products flooding the market, and the once venerated Confucian ideals shattered—it is small wonder that many homes are tottering and that some are already destroyed by divorce or by still worse evils.

When Youth Controls the Household

Even in Christian homes adjustments to modern conditions are difficult. Some, in fact, have swung the pendulum too far. Where once the elder was revered, now it is the child. And when that child is a pampered, unbalanced school boy, with nothing of the old ideals and only a smattering of the new, with no tested standards of conduct, and no experimental knowledge of the Christian faith, is it surprising if he leads the clan astray?

In this period of transition the Koreans deserve all one's sympathy. Their distressing problem reaches all the way from the educated young doctor who cannot go back to the unsanitary, crowded family home with its old inhibitions; from his dainty wife with her college home-economics training; from students who are at sea in the far-flung intellectual world, and from women released from an age-long seclusion; down to the ignorant farmer who works as he never worked before yet has no fruits of his labor—nothing at all but debts and yet more debts.

But there is a bright side to the picture. It comes when the Gospel comes. The Christian message makes, and is sure to make, a transformation in the external appearance of the individual and of his home, in his family life, perhaps in his occupation, and in

his relation to society. Truly the Gospel turns his world upside down. The changed lives of women is one of the most convincing proofs of its power. It has widened their horizon and enriched their lives. It has created such a desire for education for themselves and for their children that they have been ready to make great sacrifices to obtain knowledge. It has purified and ennobled the ambition of mothers until they desire their sons to be good men rather than rich, and their daughters married to husbands of Christian character even though those be poor. Christianity has changed the status of the woman in every respect. Women of sterling worth and achievement are honored on every hand; their help is sought in all good causes. Some are working for the cause of temperance, some are engaged in rescue work and other forms of social endeavor. But the cause that holds first place among the Christian women of Chosen has for its aim the carrying of the Gospel to every creature.

Rural Chosen Poor in Schools

Whether rural or urban, Koreans by inheritance, industry and intellectual capacity are abundantly able to assimilate an education. Their only essential differences in this regard are economic and geographical. Large numbers of children as yet are not within walking distance of any school. Even when they live near the railroad they may have to travel so far from home that they must get on the train before daylight and get off long after dark.

Yet with the beginning of a national industrial life, with world competition arising for the farmer, with a new intellectual world opening up before the whole people, a clamor for an education is heard on every hand. It must be acknowledged that too often education is thought of as that of the old Korean literati translated into a modern tongue; and that even the education which many have received from the missionary has been far from fitting the students for practical life. However, the primary purpose of the mission schools is to educate the children of the church for zealous leadership in propagation of the Gospel. But even from this point of view the schools of the mission are hampered. The field of leadership is broadening so rapidly, and the Gospel has so many social implications, that the men and money available for direction of our schools are too few to enable us to develop the leaders needed. In this difficult situation Korean Christians are standing loyally by the missionaries. They are taking a generous share in the preparation of the church for its many responsibilities. The Korean church

carries 96 per cent of the expense of the elementary schools, and 70 per cent of that of the secondary schools, reported by our mission.

Even though the government plans to supply a common school for every township, in all Andong field for example there is no school above the sixth grade, and very few girls go to school at all outside the towns. Most Christians do somehow learn to read, but in many unevangelized hamlets not one person can read; official notices coming to these villages must be carried elsewhere for reading. Christians in numerous localities are seizing the opportunity thus presented, and are winning their way with unbelievers by teaching them in night schools. Nevertheless, the unreached fields in rural education are appallingly large, and are denser than a London fog.

Education for Chosen's Farmers

Farm schools which are practically self-supporting, conducted by missionary and Y. M. C. A. workers, are adding their strength to a movement for popular, practical instruction to farmers. But such schools last year enrolled not more than 4,081 in all the country. Our own mission schools also are working in the direction of eventual vocational training. As for the government agricultural schools, these are popular enough, considering the inexpensive general education which they give.

In spite of all this beginning of rural education, however, we have still to look forward if we would see a time when educated "dirt" farmers shall prove that farming and scholarship are not incompatible. Industry, pride in economic independence, business integrity, and the living of a good life—linked with the making of a good living from fields and forests, orchards and mulberry groves —all are desirable and essential for the Korean people of today. Every legitimate means to attain these ends should be included in our mission program. This can be said while at the same time one remembers that Christ himself outlines the plan of life in the "Lily Lesson": "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

A. Version.

THE CHOSEN MISSION IN 1910 AND IN 1930

	1910	1930
Field responsibility, degree met	1 in 44 a Christian	1 in 48
Missionary per population	1 for 43,500	1 for 41,085
Evangelistic missionary per Christian	1 for 3,300	1 for 3,027
Native worker per Christian	1 for 534	1 for 168
Bible class students	40,000	63,317
Organized churches	78	640
Gifts per adherent	$.75	$2.38
Gifts per communicant	$2.25	$5.60
Baptized adults	36,074	65,234
Baptized adults, percentage of adherents	33%	51%
Baptized children	3,671	13,201
Baptized children, percentage of adherents	3.3%	10%
Catechumens	25,948	17,727
Catechumens, percentage of adherents	23.7%	14%
Other adherents	43,277	30,980
Other adherents, percentage of adherents	40%	25%
Total	108,970	127,142

Net gain in twenty years, 15 per cent

POPULATION OF CITIES OF MORE THAN 10,000 IN CHOSEN, 1927

Seoul *†	315,000	Kunsan ‡	23,700	Sungjin ¶	12,700
Pyengyang *†	119,000	Kwangju ‡	22,760	Keumchun *	12,650
Fusan §	113,000	Chunju ‡	22,000	Chulwon †	12,600
Taiku *	82,500	Chinju §	18,600	Kongju †	12,400
Chemulpo †	53,600	Sariwon *	18,400	Chungju *	11,790
Songdo †	44,560	Tongyeng §	18,300	Milyang §	11,340
Wonsan †¶	37,500	Haiju †	19,000	Kokei	11,100
Hamheung ¶	32,200	Seishen	21,900	Suwon	11,000
Chinampo †	30,500	Taiden	16,400	Wiju *	11,150
Mokpo *	29,200	Riri ‡	14,000	Pukchung	10,380
Sinwiju *	24,600	Hwairung ¶	13,500		

* Northern Presbyterian † Northern and Southern Methodist
‡ Southern Presbyterian § Australian Presbyterian ¶ Canadian

LAND OWNERSHIP IN CHOSEN, 1927

Acres over	*Japanese*		*Korean*		*Foreign*	
	Rural	*Urban*	*Rural*	*Urban*	*Rural*	*Urban*
500	192	0	45	0	0	0
370	122	0	80	0	0	0
250	239	0	210	0	0	0
175	298	2	526	0	1	0
125	385	1	1,091	0	3	0
75	1,124	4	5,884	2	13	0
60	528	1	3,562	0	9	0
50	683	4	5,900	1	8	2
37	924	10	10,113	0	10	0
25	1,479	15	21,845	10	15	2
12.5	4,454	82	118,301	30	48	6
2.5	18,817	800	1,024,971	500	199	56
1.25	10,215	817	723,134	800	143	32
.25	16,011	3,175	1,207,885	3,905	326	110
Under .25	10,500	9,125	678,787	49,396	87	452
TOTALS	65,971	14,036	3,802,334	54,644	862	660

The total area of taxable lands is 10,915,296 acres, in a gross total of 11,103,400 acres of arable land, of which 10,895,249 acres are rural lands and 20,047 are urban lands.

The term "rural" as used above means any kind of land outside the jurisdiction of 12 municipalities and certain designated villages in all of which the urban land tax law is enforced; the land contained within their bounds is called "urban land" irrespective of use. The number of designated villages was 43 in 1927, when these lists were made.

The total area of untaxable lands is 17,280,455 acres, including those owned by public corporations but excluding state-owned lands.

According to the 1922 classification of ownership of taxed lands, Japanese owned 634,145 acres; Koreans, 10,117,018 acres; Foreigners, 5,809 acres.